

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.
"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IX.—NO. 45.

HARTFORD, SATURDAY, NOVEMBER 27, 1830.

WHOLE NO. 461.

CONDITIONS.

THE CHRISTIAN SECRETARY.
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION,
AND
PRINTED BY PHILEMON CANFIELD,
Six Rods South of the State House.
Price Two Dollars a year, if paid within 3 months
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From the London Evangelical Magazine.

RELIGION IN SOUTH AFRICA.

Missionary Society at Cape Town.

The sixth Anniversary meeting of the Cape
Town Missionary Society, Auxiliary to the
London Missionary Society, was held in Union
Chapel, on Thursday evening, December 2,
1829. The Rev. W. Foster offered up the in-
terductory prayer, after a hymn had been given
out by the Rev. J. Beck, and sung by the con-
gregation.

An excellent report of the transactions of
the society, having been read by the secretary,
Mr. Tredgold, and a statement of receipts and
disbursements presented by the treasurer, Mr.
Rutherford; the Rev. W. Foster, of the Lon-
don Missionary Society, addressed the meeting
in his usually pleasing and impressive manner.
He adverted to the favorable aspect of Chris-
tian Missions in general throughout the world,
and entered into some details of the missionary
labor in this colony, which had come under his
own observation. He urged upon his auditors
the necessity of persevering efforts in the holy
cause in which they professed to be engaged.

The Rev. Von Wurmb, of the Rhenish Mis-
sionary Society, made some remarks in further-
ance of the objects of the present meeting.

The Rev. Mr. Lemue, from the Paris Soci-
ety of Evangelical Missions, also addressed
the assembly. He observed, that previously to
the present time, the only means of diffusing knowl-
edge among the lower classes, and no asylums
for the indigent and miserable. But, however
we may admire, and whatever we may owe to
philanthropy, we must confess that his influ-
ence is confined to the present world. She
can only conduct men pleasantly to the brink
of the grave. It is otherwise with Christianity;
she conducts us in safety from the cradle
to the eternal world. How affecting is the
idea, that every day sixty thousand individuals,
in a state of heathenism, pass from time
into eternity, to appear before the Judge
of the whole earth! Is it not heart rending to
reflect that multitudes of them live in a state
of distressing thirst after truth, and die in de-
spair, ignorant of what will befall them hereafter?

Oh! if we really possessed Christian charity
should we not weep without ceasing over the
miseries of our fellow creatures? Charity di-
rects our attention to the horrible practices
committed in the heathen world, and urges us
to take no rest till the light of the gospel has
dispersed these horrors. Let us not amuse
ourselves by vainly philosophizing, but rather
let us fly on the wings of divine love to the
help of our perishing brethren. But some say
again, why send the gospel to such a distance?
Evangelize the heathen by whom you are im-
mediately surrounded. We should, doubtless,
first attend to the claims of those who are near
us; but must we, therefore, neglect others?
If the primitive Christians have thus acted,
Rome, Corinth, and Ephesus would never
have heard the gospel of Christ. England and
France would now be in a state of heathenism.
The apostles Paul and Peter sacrificed their
lives to convey the gospel to the heathen; but
what have we sacrificed? Many of the first
Christians sold all they had to distribute to the
poor; but we live in the full enjoyment of our
property. Our Lord had no where to lay his
head; but we are surrounded by all the luxu-
ries of life. Do I exaggerate? Let charity
speak. Should you be received into the king-
dom of heaven, you will not have to regret hav-
ing prayed too much, having labored too much,
having given too much. Happy they to whom
our Saviour will say in that day, "I was an
hungered, and ye gave me meat," &c. &c.

The Rev. W. Elliott, of the London Mis-
sionary Society, observed, that allusion had
been made, by one of the speakers who had
preceded him, to the extremely small number
of Missionary establishments on the vast con-
tinent of Africa; but, he begged to remark,
that Missionary establishments abound in many
parts of this continent; from Tripoli in the
north, there extends an immense unbroken
chain of Missions all along the east coast of
Africa, nearly as far south as Sofala; these are
not, indeed, Christian Missions, but Missions
for the dissemination of Mohammedanism; and
it is for Christians a humbling fact, well known
to all who are acquainted with the state of the
Mohamedan world, that wherever a Mohame-
dan Missionary establishment; and wherever

you meet a Mussulman, you meet a zealous
Missionary of the Koran. Are Christians as
active in disseminating the truth of the gospel
of Christ, as the votaries of the prophet of
Mecca in promulgating what they conceive to
be the truth?

At an advanced period of the meeting the
Rev. Dr. Philip addressed the assembly; he
commenced by remarking that there is nothing
in the gospel of which the Christian or the
Christian philosopher has reason to be ashamed.
The evidences on which it rests its claims to a
Divine origin challenge the severest scrutiny,
and defy every attempt at their subversion; its
doctrines, holy, sublime, and benevolent, are
worthy of their Divine author; and its precepts,
embracing a most perfect system of ethics, are
calculated to secure the true interests of man
as an individual, and as a member of society.
The success which attended the labors of the
first heralds of the gospel was such as to ex-
cite the astonishment of the most sanguine
friends of evangelical truth; and that which
has accompanied the faithful preaching of the
gospel in subsequent ages, ought to inspire us
with the fullest confidence in reference to the
final triumphs of Christianity. He begged to
direct the attention of the assembly to a sum-
mary view of the success of Christian Missions
during the last thirty years. In India, a few
years ago, the influence of the Brahmins was so
extensive that a Christian Missionary was li-
able to the most vexatious interruptions in the
discharge of his sacred duties; but now, the
people assert the right of private judgment, and
the Brahmins in vain attempt to prevent
their once obedient votaries from listening to
the doctrines of Christianity. He had the au-
thority of Bishop Heber for saying, that a few
years ago, it was almost impossible to prevail
on any of the natives to allow their children to
attend the Mission Schools; while now, such
establishments might be multiplied to almost
any extent, the natives being generally desirous
that their children should be instructed; for-
merly, the Holy Scriptures were carefully ex-
cluded from these Institutions, but now, the
Bible is the principal class-book.

Dr. Philip proceeded to notice the brilliant
triumphs which Christianity had achieved over
the most cruel and debasing forms of super-
stition and barbarism in the islands of the South
Seas, and detailed a variety of interesting facts,
which had been furnished him by one of the
most eminent Missionaries of the present age,
who had been traveling in England. He then ad-
verted to the state of Madagascar, an island
which the friends of Missions had long regard-
ed with intense interest. The Christian pub-
lic had received from time to time, cheering
accounts of the progress of the Mission on
that extensive and populous island, and enter-
tained sanguine expectations of eventual suc-
cess, the more so as Radama, the late king,
gave the Missions his cordial sanction and sup-
port. But it pleased Almighty God, whose
providential dispensations are often shrouded in
impenetrable obscurity, to remove this distin-
guished individual by death, and suffer him to
be succeeded by one who threatened to be as
hostile to the advance of Christianity in that
island, as Radama had been favorable to it.—
The communication of this event occasioned
in England the most painful regrets, and gloomy
apprehensions; he had himself very deeply
participated in the general feeling of disap-
pointment, but he now felt himself consider-
ably relieved by a communication from the Rev.
Mr. Le Brun, of the Mauritius, from which it
appeared that the present aspect of the Madag-
ascar Missions is exceedingly promising.

Dr. Philip observed, that some allusion had
been made by his respected brother Foster to
the present state of some of the Missionary es-
tablishments in South Africa, and more espe-
cially to that of Bethelsdorp. With respect to
the present state of Bethelsdorp he would not
venture an opinion, as he had not visited that
Institution since his return from England. He
would however state what was the condition of
that establishment in the year 1825, when vis-
ited by his Majesty's Commissioners of Inquiry.
The Rev. Gentleman then proceeded in nearly
the following words. "On the first visit of the
commissioners to Bethelsdorp, I met them near
the village; on their arrival in the square
Mr. Bigge remarked, 'Dr. Philip, there is an
air of property here, which I did not expect—
were these houses built at the expense of the
London Missionary Society? Was that house
on the left hand raised by the society?' That,
Sir, said I, is the school house, the materials
were collected, the foundations laid, the walls
raised, the roof put on, and the benches fur-
nished by the people at their own expense.—
Pointing to another building, he inquired, is
that your church? 'That, Sir, I replied, is the
blacksmith's shop, and at present the best in
the colony. Have you a blacksmith occupying
it?' was the next question, which being an-
swered in the affirmative, I was then asked,
whether he had any apprentices, and how man-
y, and whether any had served the term of
their apprenticeship. In reply to these ques-
tions, I remarked that he had had seven ap-
prentices, and that one of them had finished his
apprenticeship, and was then conducting a
business at Graham's Town, where he had three
Englishmen working under him. Pointing to
a row of houses on the road to the Kloof, the
commissioner was informed, in answer to his
questions, that it was a row of almshouses,
erected by the people as an asylum for their
desolate poor.

We then visited the school, where there
were about two hundred children present, all
decently dressed. His Majesty's commis-
sioners expressed their entire satisfaction with
the activity and order of the school, and the in-
telligence manifested by the children. After
breakfast we assembled in the Mission chapel
to attend Divine worship. At the conclusion
of the service, Mr. Bigge interrogated the peo-
ple promiscuously, and received an appropriate
answer to every inquiry. This catechetical
exercise of the commissioner was followed by
an impressive address in which he expressed
the high satisfaction he had experienced in
witnessing the progress the people had made
in knowledge, piety, and civilization."

The above notices convey but an exceed-
ingly feeble impression of Dr. Philip's speech,
containing rich materials illustrative of the sa-
lutory influence of Christian Missions, compre-
hensive views of human nature and of revealed
truth, and powerful appeals to the consciences
of his attentive and delighted audience.

At the conclusion of the meeting, a collec-
tion was made at the door, amounting to up-
wards of 300 Rds.

MORAVIAN MISSIONS.

Circular Letter from the Synodal Committee,
for the Management of the Brethren's Missions
among the Heathen, accompanying the State-
ment of 1828.

Herrnhut, Oct. 5th 1829.

"Dear Brethren and Sisters—
In sending you a statement of our Mission-
fund for 1828, we have to report to you an ex-
penditure of \$44,171 90. Although the ex-
traordinary donations from England, Scotland,
and North America, and from friends on the
continent of Europe, amounted to \$21,585 65,
a deficiency appears on the year's account of
\$77 70, which is however reduced to \$49 95,
by the receipt of some former arrears.

Deducting this sum from \$325 36, the sur-
plus at the close of 1827, there remains a bal-
ance of \$275 41, in our favor.

The above mentioned expenditure would
have been considerably increased, had not the
buildings at Montgomery in Tobago, and at
New-Carmel and Irwin-Hill in Jamaica, been
provided for by separate contributions from
friends in Great Britain.

We praise the goodness of God, who, in the
year past, has again sent us such powerful help,
and pray that a rich and eternal reward of
merit may be graciously accorded to the promise
of Him, who will not suffer a drop of cold wa-
ter, given to his servants, to remain unrecom-
pensed.

When we take a view of the internal course
of our Missions in the year 1828, we find abun-
dant reason to extol the merciful kindness of
God our Saviour, which has been made mani-
fest in various ways. A mission among the
Tamboukies has been begun in a healthy re-
gion, on the Klipplats river, in South Africa.
Our Missionaries have been kindly received
by the chief Bowana, and by that part of the
nation which is under his control. Notwith-
standing the difficulties and obstacles which
they had already encountered, they were full of
faith and hope that a rich harvest would follow
the seed of the Gospel sown in that country.
Our Missionaries at the Cape deeply regret the
loss of Brother Bonatz, who departed happily
to the Lord in December 1827, and that of
brother and sister Schmitt, who, after many
years faithful service in the Mission, returned
to Europe to enjoy a well earned rest. At the
Lepier institution at Hemel-en-Aarde, a new
church was built without expense, the poor pa-
tients lending all the assistance in their power.
At Elim, the new mission house being finish-
ed, the former has been converted into a
church and school.

Enon has disposed of some of its abundant
population, through the establishment of a mis-
sion in Tamboukie country. Of our Hotten-
tot congregations, it may in general be affirmed,
that they continue to walk in the fear of the
Lord, and the comfort of the Holy Ghost.

At Paramaribo, in Surinam, the negro con-
gregation enjoyed a solemn festival day, when,
on the 21st of July, their new and spacious
church was consecrated. All the inhabitants
of that town took a lively share in this celebra-
tion. A society has been formed in that Colo-
ny with the patronage and support of the higher
authorities, for the promotion of Christianity
among its heathen inhabitants, chiefly through
the instrumentality of the brethren's Missiona-
ries; and it is our sincere wish and prayer,
that we may be enabled to afford the desired
co-operation in so excellent and necessary a
work.

In the Danish West India Islands, the Mis-
sionaries leopold the loss of the married Sis-
ter Klingenberg, in her 38th year. They had,
however, the pleasure, before the close of the
year, to receive the desired assistance by the
arrival of several missionaries from Europe.—
The progress of the mission was on the whole
encouraging.

In Antigua, brother Phipps, who had for ma-
ny years most faithfully labored in the island,
and in St. Kitt's, entered into the joy of the
Lord. His departure was followed by that of
brother Schill, whose well known by his for-
mer faithful service in the Calmuck mission.
In St. Kitt's, a new mission was contemplated
at Lavington.

Both in Barbados and in Tobago, there ap-
peared a gradual increase of the number of ne-

gro converts. In Jamaica the unexpected de-
parture of brother Timaus, only twenty six
years of age, was particularly painful to the
missionaries; but they received very accepta-
ble assistance by the arrival of brother Zorn
and his wife, from Bethlehem, in North Amer-
ica. The mission is on the increase at all the
four stations. The buildings at New Carmel
were nearly completed by the close of the new
year, and at Irwin-hill, the new chapel was
opened on the 27th of July.

The labours of the brethren among the
Cherokee Indians were not unfruitful during
this period. That aged and venerable Mis-
sionary, brother Gambold, ended his useful life at
Gochology. Two married brethren have de-
voted themselves to the service of the mission
among this nation. The Delaware congrega-
tion at New Fairfield, in Canada, remain un-
disturbed, and old and young were actively
occupied in building a new church.

In Labrador, the congregations at Hope-
dale and Nain, were visited by a malignant dis-
order, which in a short time carried off thirty-
two persons. From the Diaries and the ver-
bal account, given to us by brother Koerner,
during his visit in Europe, we rejoiced to hear
of the grace of our Saviour prevailing among
the believing Esquimaux on that occasion.—
Active steps are now taking to form a fourth
settlement at Kangerlussuak.

In Greenland, our four settlements have ex-
perienced much blessing in the enjoyment of
the grace and the favour of God. At Freder-
ickssthal, a temporary church had been con-
structed, after the manner of a Greenland win-
ter house. A provision house was likewise
erected, and their new church built at Copen-
hagen, had been landed at Julianenhab.

The accounts have been received of the in-
creasing exertions of other Protestant denomi-
nations, to promote the cause of Christ's king-
dom on the earth, fill our hearts with joy, be-
ing truly favorable signs of the times. While
the commission, which our church has received
for nearly a century, to sow the seed of the
Gospel in heathen lands, and to gain souls for
the Lamb of God, who taketh away the sins of
the world, remains most precious and important
to us, let us not be weary in the furtherance of
this great work, both by unceasing prayer, and
active participation.

Remember also in your prayers, the mission
department of the Unity's Elders' Conference,
that we may be supported in the manifold grace of God.
With cordial salutations from the whole Elders'
Conference of the Unity, we subscribe our-
selves your faithful brethren.

(Signed) HANS WIED,
G. M. SCHNEIDER,
C. G. HUEFFEL.

From the London Baptist Magazine.

Extract from Mr. Thomas's Letter, to the Secre-
taries of the Baptist Irish Society.

Kilkee, August 17, 1830.

My Dear Sirs,

With this I forward the Readers' journals
for the past month. I am now at one of the
most western points of Ireland, where the So-
ciety has done, under the divine blessing, un-
speakable and eternal good, by circulating and
teaching the Scriptures in the English, but
particularly in the Irish language. Where
they were not known nor heard of, hundreds,
both young and old, have been taught to read
them. They have been most extensively read
in the Irish language, and the everlasting Gos-
pel proclaimed far and wide.

I have preached several times here to persons
from different parts of Ireland: the room was
so frequently crowded, that persons had to go
away. I also preached at Carrigabalt, seven
miles from here. On last Lord's day week I
walked about ten miles, and preached twice at
Raghanisky or Clancfield, to a number of poor
people; the congregation greatly increased in
the afternoon. Though much fatigued in body
I felt great happiness in preaching, and I have
reason to believe since, that the Lord gave tes-
timony to the word of his grace. The people
requested I would come again to them, and
sent me a message last week a second time.—
After preaching last Lord's day in the morning
at Kilkee, I walked to Raghanisky, and preach-
ed again for them at four o'clock, when a great-
ly increased congregation attended, who heard
the word with gladness. I felt it my duty to
say I would preach for them the next Lord's
day. I received another invitation, from a vil-
lage four miles further off, and have promised
I will preach for them to-morrow, Thursday,
Aug. 19, and at Killrush on Friday. I have
circulated a great number of tracts and Testa-
ments, &c. May the Lord give me grace and
strength! Brethren pray for us, that the
word of the Lord may have free course, run,
and be glorified.

W. THOMAS.

From an Irish Reader to Mr. Allen.

Ardnaree, Aug. 12, 1830.

Rev. Sir,

counting my Redeemer's blood, the glorious light of the
Gospel is perseveringly proceeding, through
the darkness and superstition of popery; as in
this town, where Satan so effectually reigned
in the hearts of the people, a spirit of inquiry
for the most important of all concerns, the
salvation of the immortal soul, seems to be

rapidly springing up, particularly since your
address to the inhabitants of Ballina, which I trust, under God,
will be the means of producing the happiest
effects. It would be impossible to give an ac-
count of the various interesting conversations
which I had with the people, during the time
that I was distributing those tracts among them;
but suffice it to say, that I hope the time is not
far distant, when it can be said of this town,
that instead of its being a scene of wickedness
and debauchery, that instead of its producing
the grapes of Sodom and the clusters of Gomor-
rah, that He who caused the light to shine out
of darkness, will cause it to be said of the in-
habitants, as of the patriarchs of old, they re-
ceived the word with all readiness, and search-
ed the scriptures daily, to see whether those
things were so."

From the Religious Herald.

DOUBTS AND EVIDENCES.

It is well remarked by our old favorite Jer-
emy Taylor, that "a man may prudently hold an
opinion which he cannot defend against a wit-
ty adversary." This sentiment may be extend-
ed somewhat; and it may in truth be said, that
a man may prudently hold an opinion which he
cannot always defend against his own wit.—
The busy faculties of one's own mind do often
exert a mischievous influence upon the simpli-
city of faith and honest dependence. A Chris-
tian ordinarily finds in himself the most artful
sophist, and he is laid under the necessity of
defending his opinions against the captious
and fallacious reasonings of his own mind.—
Doubt is often stronger than confidence; and
it is found much easier to shake the confidence
of the soul's reliance, than to restore its stabi-
lity after it is once shaken. The least motion
throws into vibration the reposing Needle,
which cannot be reduced to its settled calm
without some pains and delay.

A Christian who has had satisfactory reasons
for believing the Bible to be the word of God,
should not permit himself to doubt the correct-
ness of his convictions upon the intervention
of every cloud that obscures the light. If he
has conscientiously devoted his faculties to the
investigation of the truth, he may fairly repose
upon territory which he has won, without being
expected to fight his battles over again at the
challenge of every puny whisper. Even a philo-
sopher at all times, to maintain his positions.
The greatest Mathematicians have been known
to forget the analysis by which they arrived at
some of their most important conclusions.—
"When Newton had undergone the toil of an
invention or discovery, he consigned the results
to his immortal volumes, and spared himself the
labor of an incessant revision of his proofs."—
It is said of Professor Waring one of the most
profoundly scientific men that ever lived, that
whenever he was desirous of recovering the pro-
cess of one of his own theorems, he was often
under the necessity of looking himself up
for the space of a week together, before he
could accomplish it.

In the faith of a Christian, there are embra-
ced many things for which he had at the time
of their adoption, full and satisfactory evidence;
but the process of proving may have escaped
his memory. He, therefore, is authorized to
retain the confidence of his belief, even if the
evidence has faded from his mind. The im-
pression of the truth he cannot forget—whilst
the steps that led to that impression, may be
wholly obliterated. We perceive something of
this sort in the most eminent of Christians.—
Minds of the most exalted power and integrity
are not exempt from these discouraging vic-
issitudes. Baxter acknowledges that such vic-
issitudes took place in himself. These are his
words: "Though my habitual judgment, and
resolution and scope of life be still the same;
yet I find a great mutability as to actual ap-
prehensions and degrees of grace; and conse-
quently find so mutable a thing as the mind of
man would never keep itself, if God were not
its keeper. When I have been seriously mu-
sing upon the reasons of Christianity, with the
concurrent evidences methodically placed, in
their just advantages, before my eyes, I am
clear in my belief in the Christian verities,
that Satan hath little room for temptation.—
But sometimes when he hath on a sudden set
some temptation before me, when the aforesaid
evidences have been out of the way, or less
upon my thoughts, he hath by such surprises,
amazed me and weakened my faith in the pre-
sent act. So also, as to the love of God, and
trusting in Him, sometimes, when the motives
are clearly apprehended, the duty is more easy
and delightful; and at other times I am merely
passive and dull, if not guilty of actual despon-
dency and distrust. In my younger days I was
never tempted to doubt of the truth of Scrip-
ture or Christianity, but all my doubts and
fears were exercised at home about my own
sincerity and interest in Christ; and this was
it which I called unbelief. Since then my
sorest assaults have been on the other side;
and such they were that had I been said of
me."

reason for my religion than I did when I was
younger, I had certainly apostatized to infidel-
ity, though for atheism, or ungodliness, my rea-
son seeth no stronger arguments than may be
brought to prove that there is no earth, air, or
sun.

"Instances like these are abundantly ap-
parent."

among sinners. Then will the world have occasion to say, "Behold how good and how pleasant it is, for brethren to dwell together in unity!" It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more.

EXTRACT FROM THE ADDRESSES, At the late anniversary of the London Religious Tract Society.

DIFFUSION OF LIGHT AMONG CATHOLICS.—The Rev. D. Stuart, one of the Secretaries of the Irish Evangelical Society, said, if any evidence were wanted to prove the efficiency of various societies in Ireland, it was to be found in the fact, that the Roman Catholic hierarchy and priesthood, generally, had been compelled to follow their example. If Protestants established Education Societies, the people would be educated, and the Roman Catholics had been compelled to establish their Education Societies. (Applause.) If Protestants had their Bible Society, the people would read the Bible, and the Roman Catholics had been compelled to stereotype an edition of their translation of the scriptures. If Protestants had their religious Tract and Book Societies, the people would read, and the Roman Catholics had been compelled to form their religious Tract and Book Societies. With regard to the Catholic publications, he, as a consistent Protestant, and, as he trusted, a humble disciple of our Lord Jesus Christ, could not rejoice in the dissemination; but he considered the establishment of these Societies might be fairly looked upon as one of the "signs of the times," and while Protestant publications, based upon the unadulterated Word of God, went forth in conflict with those of the Catholics which were opposed to the vital essential doctrines of the Sacred Book, believing in the omnipotence of truth, (the Protestants) could have no fear, through God's Spirit aiding them, as to the result. It had pleased Almighty God himself, in giving his word at "sundry times and in divers manners," to give it to the fallen race of man in the form of Tracts; and he would esteem as an interesting fact, a circumstance that came under his own observation, illustrating the mode in which God's Providence often mysteriously co-operated with the designs of mercy in the accomplishment of the purposes of his love.

The Rev. Mr. S. then related the circumstances attending the conversion of a Roman Catholic, through a fragment of the New Testament, who had now, for many years, been a humble disciple of the Lord Jesus Christ.

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 27, 1833.

SPREAD OF TRUTH IN IRELAND.

THE spread of truth in Ireland, which has been the subject of the preaching of the Gospel to the heathen, and to hear of the blessed effects which result from the labors of Missionaries, among benighted Pagans; it affords no little pleasure to the Christian, to see the progress of light and knowledge among a people heretofore entirely ignorant of the written word of God, although dwelling under a government of a Christian monarch, and living but little distance from the seat of the most magnificent and effective Protestant Societies of the present age. Our readers will probably be surprised, at the mention of the ignorance which overshadows some part of Ireland. Without mental cultivation—without a knowledge that such a book as the Bible existed; the people have been groping their way in the most wretched ignorance. We rejoice at the well directed efforts of our brethren in Great Britain, to meliorate the condition of the Irish, (by means of Missionaries and others,) who seem to hear with willingness the tidings of salvation through a crucified Redeemer.

Extracts of letters from Ireland, copied from the Dublin Baptist Magazine of October, may be found in the first page of this paper.

LET THERE BE NO STRIFE. A truly Catholic article with this title, from the New England Christian, may be found in a preceding column. While we are commanded to strive earnestly for the faith, we are also to do it under direction of a principle which pervades the Gospel, LOVE. So long as the love is left free to act (in its present state), so long there be a diversity of views and opinions, as to the doctrine and practice. But because men differ in things, it does not follow of course, that they differ in all things. Who has ever been conversant with the truth of the Christian Religion, by the accusation of one denomination, or party, against another? Is it necessary that we anathematize others, prove our own title to orthodoxy, or correctness?—Is it unlovely the sight of a polemic, whether in the pulpit or the editorial chair, using most severe epithets against those of another communion, merely because their practice, in some particular, does not accord with our belief? And while upon this subject, our memorials to view, not a few strictures which have been made upon Baptists, on account of what is termed by some, *Class Communion*. Although having full fellowship with us as Christians, we have been arraigned as wanting charity, although, as we verily believe, acting according to Scripture, in this particular; or, as we claim, conformably to the principles by which our actions are governed, viz. that all should be baptized, preparatory to their admission to the Lord's table.

But we trust, that as light, and knowledge, and love increase, prejudices will fade away; and the great love, not who shall be greatest, but who shall do the most good—who shall most resemble Him, who has done all good, and who sat with publicans and sinners. If we are acquainted with our own heart, we rejoice at good effected, although the instruments used be those whom we believe to be in error.

POLITICAL.

By arrivals at New-York, London papers have been received of the 23d October. Some rioters in Paris had disturbed the peace of the city, whose object appeared to be, the destruction of the lives of the Ministers of Charles X, who are now in prison in France. A proposition had been made by the King, to abolish the punishment of death, and as there thus seemed a probability that these prisoners would not suffer the punishment which the mob thought desirable, concluded to take the law into their own hands.—The National Guard soon dispersed the mob, and at the last dates, Paris was enjoying tranquillity.

SPAIN.—This country has been entered by Gen. Valdez, [we believe a Spanish Republican] who it was reported had been defeated; it is probable, however, that one defeat will not put down the spirit of revolution in that country, but that a continuation of efforts will be made, till the people become successful.

SALEM TRIALS.

The Trials of those persons who were engaged as principals or accessories, in the murder of Mr. White, of Salem, are finished. One of the persons charged as principal, rather than run the risk of a trial, destroyed his own life in prison; a second has expiated his offence against the laws upon the gallows; and a third is now under sentence of death, awaiting his execution. A fourth was acquitted of the capital crime, but is held for trial upon a charge of a subordinate nature. The result of that shocking transaction will then be, probably, one suicide and two public executions.

The murder of Mr. White was one of the most cold-blooded, mercenary, and aggravated offences, that the records of depravity can furnish. The principal instigator was actuated solely by a desire to obtain a part of his property, and the immediate actor in the scene, undertook the task on hire, in the same deliberate manner as a laborer would engage in his usual occupation. The persons concerned were all young men, of decent connections; were born and educated in the midst of a well regulated and moral community; and their feelings were excited to the perpetration of the crime, by no other passion than the love of money—a desire of gain.

The history of this dreadful event, in all its aspects and consequences, is well calculated to make a deep impression upon the minds of all who are male acquainted with it; and particularly upon the young. There was as little reason for those who were engaged in the murder, to expect detection, as in the account of almost any similar case that we have met with. The persons were not for a considerable time afterwards even suspected. And the circumstances that led to an eventual discovery of those concerned in it, must be considered providential.—The father of the man who plotted the mischief, was unwittingly the cause of the final detection. The mere receipt of a letter intended for his son, but wrongly directed, led him in the simplicity of his heart, to furnish a clue by which the mystery of inquiry was unraveled; the consequences of which led fair to be the ignominious death of two of his own sons.

Nothing is more delusory, than the fancied security of this species of guilt. Although the deed may be perpetrated in the gloom of midnight, and in apparent silence and solitude, "the darkness and the light are both alike to GOD," and his Providence easily provides the means of detection and punishment.—*N. Y. Daily Advertiser.*

JEANSTOWN, PENN. NOV. 17.—We are informed that a most dangerous case of the effects of poisonous cheese occurred in the neighborhood of this place on Friday morning last. A family of the name of Stroup, purchased a quantity of cheese from a store in this village, and partook of it on the morning afterwards. About an hour afterwards, the whole family were taken seriously ill with a violent inflammation of the stomach. Mr. Stroup, however, having partaken more freely of the cheese than the others, was more dangerously affected, indeed, at one period his life was despaired of. It is said he labored under the most violent symptoms similar to the effects of a diphtheritic poison. However, having procured professional aid, he was secured from imminent danger. He is now doing well, and the other members of the family completely restored. The appearance of the cheese presented no uncommon peculiarities.

Since writing the above we understand that several families in this town, who have partaken in smaller quantities of the same cheese, were similarly affected, but in a less violent manner.—*Telegraph.*

SPRINGFIELD, November 17.—Arrangements, we understand, have been made with the proprietors of all the existing Locks and Canals on Connecticut River, conformably to the views of the recent Convention at Windsor, Vt. It now only remains to proceed heartily to the work of preparing the River for steam navigation, as proposed by the Convention. Measures are in train to insure the building of a number of boats, to operate as soon as possible the next season. For this purpose subscription books for the Stock, are now circulating through the Valley. The great importance of this improvement to our citizens, it is hoped, will induce them to turn their attention earnestly to it, and to be certain that nothing shall be wanting on their part. The simplicity of the plan, the moderate amount of expenditure that will be needed, and the assurance of success, all combine to make the scheme, even on the score of profit, an extremely desirable one. The requisite energy will, we doubt not, be brought to bear upon it; and we may expect, during the next Summer to see a continued Steam-tow boat navigation carried 200 miles up the River.—*Republican.*

Simsbury Copper Mine.—It seems that this dismal cavern, which has so long been a terror to evil doers, and a sinking concern to the State of Connecticut, is now expected to be converted to a valuable purpose. We understand that a company of gentlemen in the city of New-York, have purchased the mine of the State, and have procured two skilful miners from England to examine it, who have given it as their opinion that it contains a rich and extensive bed of copper ore, which will yield 60 per cent. Such is the confidence of other judges in the wealth of the mine, that the purchasers have had several offers for their bargain. The company intend to employ a capital of \$50,000 in smelting works, &c. upon the spot. It is an old legend in Hartford, that when this mine was first discovered, many years since, equally high expectations were entertained as to its products; and that a quantity of the ore was brought to Hartford and put into a boat, to transport it to some smelting works. The next morning, the boat and ore were missing, and no trace of either could then or has ever since been found. It was supposed the boat must have been taken out into the river by some unknown persons, and sunk. For this reason, or some other, the project of working the mine for copper, was abandoned.—*Ibid.*

It was predicted some short time ago, that the improvements in the application of steam power would in all probability soon enable persons to travel upon Rail ways at the rate of a mile per minute, and the prediction has been nearly verified much earlier than we anticipated. In the *London Globe* and

Traveler of the 14th Oct. we find the following article from the *Times*:—**UNPARALLELED STEAM ENGINE TRIP.**—Mr. Stephenson, the proprietor of the Rocket Engine, on the Manchester and Liverpool Rail-way, had this week decided in his favor a wager of one thousand guineas upon the speed of his Engine, by traversing the distance between the two towns, (thirty-two miles) in THIRTY THREE MINUTES—[or in other words, at more than 58 miles per hour.]

LIVERPOOL, OCT. 13.

Loss of Eighteen Ships in the Whale Fishery.—It is our painful duty this day (says the Hull paper of Saturday) to record the loss of eighteen ships in the "Davis" Straits fishery, six of which belong to Hull. We do not remember having ever witnessed a more melancholy sight than that which our streets this morning presented. Hundreds of persons, particularly females, were assembled in groups, anxiously inquiring of each other the news from the fishery, as a report was fast gaining ground that some casualties had occurred, though no one could possibly form a correct idea of the extent. This was about nine in the morning, at which hour, or a little after, the Grimshy steamer arrived, amply confirming the previous rumors.

We have seen Capt. Dannat, of the Progress, who has favored us with the following particulars; he left Cape Sable on the 21st of September, and states, as a reason for the want of success, that the ships were compelled to remain much too long in Melville Bay, as the wind blew a strong gale from the south, and thus blocked up the entrance to the bay. Here they were detained twelve weeks, and when they were at length able to effect their departure and steer to the west, they could discover neither fish nor ice. Captain Dannat informs us that many individuals have been deprived of life by excessive fatigue. We regret this extremely; and while we lament the property thus destroyed, our warmest sympathies are excited in behalf of those who have lost their friends and relatives. Capt. Dannat has suffered much, and bears about him evident marks of what he has endured. He and others were obliged to travel a great distance over the ice, in order to effect their escape. The Abram is coming up the Humber, but we do not imagine that any additional information of consequence can be had from their arrival, as Capt. Dannat was a passenger.

We need not add that the fishery has proved a complete failure; and the distress it will occasion in Hull, where such numbers have no other dependence, is almost without a precedent.

Salem Trials.—Sentence of death was pronounced on J. J. Knapp, Jr., on Monday last week, by Mr. Justice Putnam. "When brought to the bar," says the Boston Transcript, "he appeared a broken and subdued man. When asked if he had any thing to say why sentence should not be pronounced, he could not answer; and after a repetition of the question by the Judge, he shook his head, but did not articulate. His eyes repeatedly filled with tears, and he tottered, scarcely able to support himself from the bar."

The same day George Crowninshield was acquitted on the trial for murder, but subsequently had to bail on an indictment for misprision of felony.—*Courant.*

Woes of Intemperance.—A child about four years old in the village of Rochester, on Wednesday evening last, was playing with some shavings on the hearth of its own house when the shavings caught fire and communicated it to the clothes of the child, who was so dreadfully hurt, as to survive in great agony, for but a few hours. The only person near was the mother, but she was so intoxicated as to be unable to help the child out of the flames.—*M. Y. Com. Adv.*

entered the meadow to labor during one of the warmest days of the past summer. Nine of them used ardent spirits; the remaining one adopted the principle of entire abstinence. Of the nine who drank spirit, eight sank under the pressure of heat, whilst the poor "cold water disciple," possessing but an ordinary constitution, sustained the accumulated weight of both, performed a good day's work and returned home with cheerful feelings, prepared to enjoy his repose in his season and enter upon the duties of the coming day. The one who used ardent spirit and continued to labor until night, possessed great strength and an unusually firm constitution. Another farmer about the same time, had six men laboring in his fields, three of whom drank spirit, the other three, though not all of them "cold water disciples," chose other and more nourishing beverages. The whole of the three who resorted to the bottle, found ere the sun had reached the mid point of the sky, that they had incurred a broken reed; that gold old Jamaica consumed instead of increasing their strength, and were obliged to retire from the field and leave the remaining three to perform the work of six as well as they could.—*Danbury Recorder.*

A Robber shot.—The store of Mr. John Sinclair, 126 Fulton street, Brooklyn, was entered by one of the windows, at 2 o'clock yesterday morning, by four thieves. Mr. S. who slept in the store, was awake at the moment, and lodged a charge of musket shot in the body of the first man who entered. He heard several groans, when the four departed. Traces of blood were discovered to the shore, and the fellow wounded is supposed to be in this city. Physicians are advised to report any suspicious case to the Police Office that they may be called upon to attend.—*N. Y. Daily Ad.*

The law abolishing imprisonment for debt is said in a Vermont paper to have finally passed the Legislature of that State.

The Vice-Roy of Egypt has founded a College for teaching the Science of Agriculture and the principles of Administration. It contains 120 Students Mohammed Effendi is the Director.

Ingenious Counterfeit.—It is ascertained that five dollar bills of the late Delchertown Bank, altered in the following manner, are in circulation. The President and Cashier's name, with the name of the town, &c. are taken out by some chemical process, and they are filled up so as to make a very good imitation of five dollar bills of the Globe Bank, Boston.

CENSUS OF PITTSBURG, (Pa.)—The population of Pittsburgh within the city limits, as found by the Census of 1830, is 12,540 of the city and its environs, including Allegheny Town, Haystack Town, Birmingham, &c. 22,333. In 1820, the population of the city proper was 7248. Increase in ten years, 5,292—75 per cent.

STRAWBERRIES.—The Baltimore American mentions some remarkably fine strawberries, which had just been gathered in the field. They were all of delicious flavor, and some of them of very large size, and had attained his perfection of maturity in the open field, without any care or cultivation.

Serious Affair.—On Wednesday morning last, a man by the name of Reel of Sodus, was shot through the body with a rifle ball, by a Mr. Van Allen. We understand there is a probability of its recovery from the wound. Van Allen is now in custody.—*Argus.*

Snuff Taking.—Every inveterate snuff taker, takes at a moderate computation a pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the nose, a minute and a dental circumstances, consumes ten minutes, allowing one minute and a half out of every ten, amounts to sixteen hours to a snuff-taking day, amounts to two hours and twenty four minutes out of every natural day, or one day out of every ten. One day out of every ten amounts to thirty six days and a half in a year. Hence if we suppose the practice to be persisted in forty years, two entire years of the snuff taker's life will be dedicated to tickling his nose, and two more to blowing it. The expense of snuff, snuff boxes, and handkerchiefs, will be the subject of a second essay, in which it will appear that this luxury encroaches as much on the income of the snuff taker, as it does on his time; and that by a proper application of the time and money thus lost to the public, a fund might be constituted for the discharge of the national debt.—*Imperial Mag.*

Cure for the Gout.—M. Alies, a physician residing at C. customers, in France, has just discovered the following remedy for the Gout, which he says may be considered as a specific. Take from ten to sixteen ounces of grated guaiacum wood, which is to be boiled in three quarts of water until only one quart remains; the decoction is to be strained, and then made into six equal doses, three of which are to be taken daily, one early in the morning, and one twelve o'clock, and the third in the evening.—The *Journal des Connaissances Usuelles*, from which we extract this account, states that guaiacum may be also employed with very great advantage in rheumatism and sciatica. The use of guaiacum as a remedy for the gout has been frequently recommended in this country; but we never understood that it was a specific.

Philip II of Spain.—Walking one day in the cloister of the convent of Escorial, an honest tradesman seeing the door open went in. Transported with admiration at the fine paintings with which the house is adorned, he addressed himself to the King, whom he took for one of the servants of the convent, and desired he would show him the paintings, and explain the subject of them. Philip, with all the humility of a lay brother, conducted him through the apartments, and gave him all the satisfaction he could desire. At parting, the stranger took him by the hand, and squeezing it, affectionately said, I am much obliged to you, friend. I live at St. Martins, and my name is Michael Bambis; if you should chance to come my way, and call upon me, you will find a glass of good wine at your service. And my name, said the pretended servant, is Philip the second; and if you call upon me at Madrid, I will give you a glass of as good.

Feeding Rats.—Anthony Benezat, at an early period of his residence, was accustomed steadily to feed his rats in his area. An old friend who visited him, having found him in that employment, expressed his wonder that he so kindly treated such pernicious vermin, saying they should rather be killed out of the way. "You make good Anthony, I will not treat them so; nay, make them thieves by maltreating them, but I make them honest by feeding them; for, being fed, they never pry on any goods of mine. This singular fact may be confided in. It was further said, that on the occasion of feeding them, he was used to stand in the area, when they would gather round him like chickens. One of his family once hung a collar round one of them, which was seen for years after, feeding in the group.

It is said that a new telegraphic system is about to be established in France, which will be at the service of the public, like the Post Office. The result will be most important to the commercial world; it being calculated that a despatch of several lines, which would traverse one hundred leagues in a few moments, would cost only 20 francs.

Questions and Answers.—Said a master to his pupil one day, "Which way is New Jersey the longest?" "Pupil, 'Lengthways, Sir.' "Ma ter, "You are a bright boy—here's a sixpence for you."

RELIGIOUS WORSHIP IN RUSSIA.

Amidst others, there is a church—for, from the character of its architecture, it is a mosque.—I went thither one Saturday to prayers. The Imam sat cross-legged on a wall in front of the edifice, crying in a loud, drawing voice, "Allah is God! Come to prayers! It is better to pray than to sleep." As I approached, the door was opened for me; but, not being disposed to pull off my fur boots, for on that day the thermometer stood at ten degrees below zero, I was permitted to enter upon another condition, namely, not to spit on the floor. I readily gave the required promise, and was directed to a bench in the corner of the church. When a Tartar came in, he immediately pulled off his boots, and placed himself on a carpet, with his face turned towards Mecca; he then knelt down three times, though many continued their genuflections for ten minutes together.

They then put their hands upon their eyes and ears; by way, I presume, of removing all worldly objects from the former, and all polite sounds from the latter, and then crossing them over the bosom, stand for a considerable time in silent devotion.—They always had their faces turned towards Mecca, and only changed their motionless attitude to repeat their prostrations or raise their eyes to heaven. The mob, who like the rest, had continued nearly half an hour in silent prayer, at length seated himself on a small elevation, and supported upon a reed, he held a discourse, the purport of which I do not know. When he had finished, the priest called upon all present to turn once more towards Mecca. They then made him a low obeisance, and repeated, as in chorus, his mullah. They next arranged themselves in ranks like soldiers, the Imam taking great pains to keep this battalion in good order, and afterwards the assembly dispersed. All of them appeared to be sincerely religious; they were evidently not displeased at my presence, and they welcomed me as they quitted the church.—*From sketches of Russia in the Family Magazine.*

HUMAN AMBITION.

There is no wisdom more to be desired than that which enables us to estimate at their true relative value the various objects of human ambition. The highest and noblest minds, deficient in this knowledge, have too often wasted or abused their powers by devoting them to the vainest or the wickedest purposes. The sanction of public applause to actions indifferent or injurious, has misled many from the pursuit of purer and more excellent objects; and the world has been justly repaid for its false and dangerous adulation, by the scourging vices of those whose ambition it has depraved. Some then indeed, with a deeper insight into their own nature and into the ends and aims of their kind, have proposed to themselves a high and nobler course, and have found no object worthy of their ambition unconnected with the happiness, with the improvement, and with the virtue of mankind. To reform and to instruct the human mind, to purify it from the mean and wicked passions which debase it—to purge it of its weaknesses and its errors, and to fill it with all noble views and aspirations, has in every age been the object of that small band of good and virtuous men, the

"Salt of the earth, the virtuous few
Who season human kind."

And amongst these truly excellent and exalted persons, Sir Samuel Romilly has every claim to be ranked.—*Roscoe.*

He that speaks well of others, and gives them faithful counsel, shall reap the benefit thereof himself; and they that speak ill of others falsely, or deceive them, shall themselves suffer the injury which they design to do to their neighbors.—**BISHOP PATRICK.**

NOTICE.

It is of no small importance to any Society, Denomination, or People, that in their views and sentiments, their union be as nearly perfect as possible. It has been thought the union among the Ministers of the Baptist denomination might be made more complete and beneficial, by an interchange of thought, by mutual advice, by united prayer, &c. and that they may greatly promote each others happiness and interest.

For the formation of a Society to promote this important object, it was voted at the meeting of the New Haven Baptist Union Conference, at Essex, that a meeting be held with the Baptist Church in Haddam, on the last Wednesday in December next, at 1 o'clock, P. M.; at which time and place, the Baptist Ministers throughout the State are affectionately invited to attend.

PIERPONT BROCKETT.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention, are hereby notified that their next Quarterly Meeting will be held on Wednesday, December 8th at the Baptist Meeting House in the city of Hartford, at 1 o'clock, P. M.

JOHN COOKSON, Secy.

CICERONEAN LYCEUM.

(Meeting on Monday Evening next, 29th inst.)
QUESTION FOR DISCUSSION,—
"Has the character of General Bolivar been that of a Patriot, or Tyrant?"

MARRIED.

At Winchester, on the 10th inst. by the Rev. Mr. Beach, Mr. William V. Smith, of Brooklyn, N. Y. to Miss Emily Perkins, of Winchester, Ct.
At Middletown, Mr. Charles H. Wetmore, of Stow, Portage Co. Ohio, to Miss Ann Rogers, of the former place. By the Rev. Mr. Cookson, Mr. Ransom Ives, Jr. to Miss Eunice F. Beecher, both of Middletown.
At New Haven, Mr. John E. Beers, to Miss Abigail Potter. Mr. John W. Creed, to Miss Vashli E. Duplex, all of New Haven.
At Glensbury, Mr. William Brainard, of Haddam, to Miss Emily M. Sparks, Mr. Orell Tryon, to Miss Betsey Ann Bidwell. Mr. Julius Bidwell, to Miss Polly Horton.
At Enfield, Mr. James M. Jenks, of Warehouse Point, to Miss Mary C. Root, of the former place.
At East Hartford, Mr. Hiram Goodale to Miss Eliza Brewer.
At Litchfield, Mr. Alva Sharp, to Miss Lucy Bissell.
At Torrington, Mr. Henry Judd, of Litchfield, to Miss Hannah M. Beach.
At Woodbury, Mr. Frederick C. Hall, of Bethlem, to Miss Lucy Allen.

DIED.

In this city, on the 20th inst. Miss Caroline Bliss, aged 20, daughter of Mr. Isaac Bliss.
At Suffield, on the 18th inst. Eunice Sheldon, wife of Mr. Arastus Sheldon.
At Middletown, on Friday last, Mrs. Naomi Frothingham, 5, wife of Mr. Samuel Frothingham. Mr. Nicholas Darrow, 83.
At Norwich, Mrs. Lucy Hyde, 75.
At Waterbury, Mr. John W. Allen.
At Watertown, on 9th inst. Gen. Garrit Smith, aged 65.
At Farmington, Mr. Isaiah Rowe, 75.
At Waterford, Mrs. Patience Beckwith, 80, wife of Mr. Nathan Beckwith.
At New London, Mr. Christopher Crosby, 90.
At Windsor, Mr. Simeon Lewis, 48.
At Wilbraham, Mass. Mr. Joseph Cooley, 62.
At Williamstown, William Starkweather, Esq. 76.
At Fairfield, Mr. Benjamin Keeler, 89.
At West Springfield, Mr. Elijah Lathrop, 83.
At Chicopee Falls, Mrs. Lovira Spelman, formerly of Stafford, Ct.

HIGH SCHOOL.

THE subscriber informs his friends and the public, that the Winter Term of his school will commence on Monday, the 29th day of November. His pupils will be, at all times, under his care and tuition, as they will board in the family with him.—He designs to omit nothing, within his ability, that may promote their Literary and Religious improvement.
Price of Tuition from \$3. to \$4. per term. Board, including washing, from \$8. to \$9. per week.
Suffield, Nov. 20, 1833. **REUBEN GRANGER.** 44

NOTICE.

WE the Subscribers, being legally appointed by the Court of Probate for the District of Hartford, Commissioners on the estate of
ROBERT W. RAMSDALE,
late of Hartford, deceased, and represented to be insolvent, will meet at the office or store, of Geo. W. Bolles, in said Hartford, on the business of our appointment, on the 14th of January, and on the 14th, of May 1834, at 2 o'clock, P. M. on each of said days. Six months from the date hereof being allowed to the creditors of said estate, to exhibit their claims against the same, or be debared.
GEORGE W. BOLLES, } Commission-
FREDMAN CROCKER, } ers.
Hartford, Nov. 13, 1833. 44

PROBATE NOTICE.

At a Court of Probate, holden at Hartford, within and for the District of Hartford, on the 15th day of November, A. D. 1833,
Present, **JAMES DODD, Judge.**
Prudence Ramsdale, Administratrix on the estate of Robert W. Ramsdale, late of Hartford, within said district, deceased, having represented said estate insolvent, and gives notice to all concerned, to appear before this Court the present day, at 9 o'clock, A. M. to be heard relative to the appointment of Commissioners, and no one appearing.
This Court doth appoint Capt. Freeman Crocker, and Dr. George W. Bolles Commissioners to examine and adjust the claims of the creditors of said estate; and also doth decree that six months be allowed them to exhibit their claims to said commissioners, after they shall have given public notice of this order by advertising the same in a newspaper printed in Hartford, and by posting a copy thereof on a public sign post in said town of Hartford.
Certified from Record,
JAMES DODD.
N. B. All persons indebted to said estate, are requested to make immediate payment to
PRUDENCE RAMSDALE, Administratrix. 44
Books, Pamphlets, Cards & Handbills,
Neatly and Handsomely Printed at this Office,
on the shortest notice.

POETRY.

RELIGION IN AMERICA.

The following lines from the *London Imperial Magazine*, were written by Rev. Joshua Marsden, an English clergyman, of the Methodist Episcopal Church, on hearing an account of the progress of religion in the United States.

Along thy boundless forests, wide and far,
Though Hesper reigns, yet shines the Morning star;
Truth gilds the margin of thy inland seas,
Whose white waves ripple with the forest breeze;
And spreads her red-cross banner wide unfurled
O'er every section of thy sylvan world,
Where wide Ontario rolls a world of waves;
Where fair Ohio, half an empire laves;
Where high the Alleghany mountains frown,
Or deep Missouri rolls its waters down;
Fair truth is borne along with every gale,
The woodlands echo with Redemption's tale.
Where once the war-whoop fell in sounds of fear,
Like passing death-bell to a culprit's ear;
Where fate impelled the deadly tomahawk,
And rival chiefs by belt of wampum talk;
The woods are cleared, the demon discord fled,
Towns spot the forest, churches lift their head.
Where wide Oswego pours her swamps around,
Where Niagara stuns with thundering sound,
Or further west, where rolls the tide of man
Along the pine-browned shores of Michigan;
Truth follows culture o'er the vast extent,
And builds an altar where he spreads a tent;
And while he tills the wood, and clears the soil,
Renews the heart and cheers him with her smile.
For this, like vernal dew or summer's showers,
O'er all the continent the Spirit pours;
And wide and far, each pastor spreads his line,
To make new channels for the stream divine.

Ask we the reason why in western skies,
Till late obscured, such recent lustre rise?
Ask we the reason, why of late, and now,
Jehovah should to them his heavens bow?
And make the present time their joyful hour,
A day of lustre, gladness, love and power?
Why, in her sylvan bowers the word prevails,
Gladdening her pine-clad hills and peopled dales?
Why on each settlement the Spirit blows,
And makes the wild wood blossom as the rose?
'Tis prayer, that sends its fragrance up to heaven,
'Tis prayer that spreads the all-pervading leaven,
The Indian's wigwam, the professor's chair,
Are altars hallowed and embalmed by prayer.
Seek we another reason, but I fear
To trust myself, and will be silent here.

Free is religion as the mountain roe,
Free as the gales that o'er her forests blow.
Beneath his vine and fig tree each may sit,
And shape his creed by what apostles writ.
Her pastors split not on our golden rocks,
Rich only in the reverence of their flocks.
No hunting, dancing parson wears the cloth,
No drone, bred up in luxury and sloth;
Her shepherds are protectors of the fold,
On nobler principles than sordid gold;
Or rector from the bench dispensing law,
No 'quire and parson dare the village ban,
Or trample on the rights of free born man.
All, all have liberty to praise or pray,
As love constrains, and truth directs the way.
All worship God, and bow to him alone,
And truth and freedom have one common throne.

PROCRASTINATION.

To-morrow I will live, the fool does say;
To-day itself is too late; the wise liv'd yesterday.

Marshall.

To-morrow is always the day on which every great action is to be performed. We rarely think of making any important alterations in the conduct of our lives to-day. To-morrow is the proper time. If the investigation of to-day leads us to the conclusion that there are some deficiencies in our intellectual character, we promise to commence the work of supplying them to-morrow. When our conscience accuses us of our disregard of the authority of our Creator, of our ingratitude, and of our continual violations of his laws, we cannot find it in our hearts to begin the work of reformation to-day. No, to-morrow will come attended with so many circumstances that will assist us in commencing a better life, that it is the part of wisdom to wait its arrival. We seem to have adopted the cautious maxim of the politician, that "it is not time" to make innovations upon established habits, though we are fully aware that these habits are worthy of reprehension, and will lead to dangerous consequences, if not soon abolished. But what peculiar efficacy does this to-morrow possess, that every thing should be referred to it, as incapable of being accomplished before its coming? Will our resolution be stronger than it now is? Shall we see new reasons for the change which we deem necessary, and thereby be induced to act with more decision? Let our past experience testify. Let, also, our observation of the case of others testify. And what will they say, when we ask, how much is the probability increased that we shall do to-morrow, or at any future time, which we refuse to begin to-day? What has become of the resolutions of amendment, while we can call in such numbers to our remembrance by looking back over our past lives? Resolutions, too, made in circumstances more auspicious to their performance than those in which we are now placed, or perhaps ever shall be again? The resolution was made, and the period arrived for its fulfillment. We then began to hesitate. New difficulties presented themselves. We wish in our souls, that the resolution had never been made, in order that we might not cheapen ourselves in our own estimation by abandoning it without accomplishing it. We possess the least weight. We compromise the matter by putting off the day of its accomplishment, trying to make ourselves believe that

its facility will be increased, from something that may transpire, but we know not what.

It is thus that the unfortunate debtor defers the day of ultimate payment by borrowing of one friend to pay another, though always with an increase of interest money. Are not these things so? Would it not be better to stop at once, and in the collected strength of our own minds, assisted by that divine aid, which is denied to none who solicit it, make at once that alteration in our lives and their objects, which sound reason dictates, and which the revelation from heaven commands? Shall we be like the peasant boy, who stands upon the banks of the river, waiting till all its waters have passed by before he will attempt its passage? Shall we, like him, wait till the current of our present thoughts, and feelings, and purposes, shall have become exhausted, or turned in some other direction, before we shall attempt to reach that moral standing place, to which our nobler hopes sometimes lead us to aspire? No, the longer we pursue that course which our conscience condemns, the more difficult will it be to break from it. If our plan be good, we shall enjoy its benefits to-morrow, if we begin to act upon it to-day. But to-morrow may never come.—This consideration should induce us to improve with all possible earnestness the present time. If our past lives have not been such as we should be willing to present before our Maker, trusting to their being accepted in the name of the great Advocate for man, we cannot too soon enter upon such a course that our remaining days, whether few or comparatively many, shall not, in the great account be remembered with those which we feel we have thrown away, as far as it respects that object, which alone is worthy the attention of our immortal being.—It is at a tremendous risk that so many are deferring from day to day all serious consideration of their soul's salvation. All promise themselves future amendment. They do not mean to spend their whole lives as they are now living. Indeed they do not. It would argue, they say, great want of sense to do so. So it would. But why do they not begin to live differently now? They wish, perhaps, to add to all their other acts to be repented of, the very sinful one of delaying the duty so long. Well; but they may never repent even of this; and who can doubt that it will add much to the poignancy of the anguish, to reflect that their unhappy condition has been owing to the wretched system of deferring the work of religious preparation from one fitting season to another, till it was transferred beyond the bounds of time? Such is the shortness and uncertainty of life, that we can show the rationality of our nature only by doing at once those things upon which our eternal well being depends.—If the course of our past lives requires to be repented of, it is a work that ought to be done immediately to insure its accomplishment at all. If we have not that faith, which alone can secure us admission into the city of eternal blessedness and joy, ought we not to seek it with the utmost solicitude, since its reward is so high? Martial's fool, being repeating ten thousand times to himself, to-morrow, I will begin to live, let us at once abandon such an unworthy course. Let us think with the poet, that even "to-day itself is too late." Let us so live that hereafter we can say with the wise, "we lived yesterday"—lived as becomes rational beings—lived as becomes short lived beings, whose earthly days, if so spent, will be succeeded by an everlasting day of happiness. O.

[Gambier Observer.]

YOUTH'S DEPARTMENT.

From the Youth's Miscellany.

The following are letters written by several children in Mrs. Wade's school, Burmah, to different members of the 'Juvenile Burmah Tract Society,' in this place. They will be read with interest by those who delight in the salvation of souls. Many readers of the Miscellany are far more highly favoured with religious privileges than Mary Hasseltine. Let them cultivate this spirit of gratitude which she and her school-mates possess.

MAULEMEIN, Feb. 17, 1830.

My dear Friends,

I, Mary Hasseltine, having heard that you have been making that handsome bed-quilt, which is now for Mama's bed; also those nice little frocks and other things, which we have just received feel in my heart much love to you. I have been living with the Israelites when in bondage in Egypt, and have been bowing down to heaps of brick, and also to images of gold, and silver, and brass, and stone, and clay, which have no power, nor even life. But so blind and dark was I, that I thought this the only way to get happiness in another world. But now by the great mercy and goodness of God, in sending the teachers to the dark side of the globe, I have heard of the true and eternal God, and though still all defiled with sin, I have now a hope that all shall be washed away in the precious blood of our blessed Saviour, who died for us on the hill of Calvary. Therefore I am exceedingly joyful. O how great is the love of the dear disciples in America, in sending ten good teachers, to tell us the way to heaven. When I was quite a little girl teacher Jud-on, and that dear Mama Judson, called me and my little sister to go with them to Ava, but when they had returned to Amherst, God called away that good Mama whom I loved so much, and my mother too, and also my only dear little sister too, so that my mind was most sorrowful all the day long. But when Mama Wade came and called me to live with her, then I was again happy. When Mama told us in our own language, what was contained in your kind letter to us, I felt very anxious to send you a letter, but not being able to write, I wrote a few lines in Burmah for you; and I send it with much love. From

MARY HASSELTINE.

My dear Friend,

When I received your letters, my mind was

exceedingly joyful, and when Mama had showed us the nice things you had sent us, even the work of our own hands, I was much astonished to think of your love to us, poor dark Burmahs, who cannot do the least favour in return. I cannot write such a letter as you have sent us, for I have not yet been in school two years; but I have learned that there is a great eternal God, who sent his dear Son to die to save us from sin. In this God I trust, and hope to continue his faithful servant till I die. I have nothing more in my mind to write only to ask you to pray, that we may be enabled to continue faithful to the end. I send you some pretty verses about our dear little Sister, Me Shway-ee, who is now in Heaven. You will find them translated into English, in the tract which Mama says is printed in America. The lines were written by our beloved Teacher, Judson, and we like very much to sing them. All the young Disciples here join in sending much love, and all who have so kindly sent us so many nice things. From

ME BHEALU.

Below is the poetry referred to in the above letter, on the death of Me Shway-ee.

Rest, little slave, thy work is done,
The cross is past, the crown is won;
Rest, suffering child, on Canaan's shore,
Where pain is felt and fear'd no more.

Thy story tell to saints on high,
And sound His praises through the sky,
Who rescued thee from tortures dread,
And paid salvation on thy head.

Rest, sainted seraph, on thy throne;
The bliss of heaven is now thine own;
Move in thy sphere, a beauteous star,
And shine on us, thy friends, afar.

For thou art not on earth forgot,
And when our bodies press this spot,
We hope in heaven again to see
The ransom'd slave girl, Me Shway-ee.

HOW DO YOU BEHAVE TO YOUR PARENTS?

Well, it does not signify talking; but I really could think that time never fled so fast as it now does. It seems not more than a few weeks ago since I stuck the first snow drop of spring in my bosom, and now it is autumn. Why, we shall have old father winter among us again presently, trembling with cold, and covered over with snow.

"Though now we see the autumnal sun,
That glowing sun will flee
And the wind will blow, and the frost and snow
Be as cold as cold can be.

If thus time flies with rapid wing,
Let us be swift as he;
That when he dies our souls may rise
With Jesus Christ to be."

It was somewhere about this time in the last year that I was present when the teacher of a Sunday school was applied to in order that a little boy and girl might be taken into the school, but the teacher did not seem to pay much attention to that. "I have one question to ask," said he, "and that is, How do they behave to their parents?"

I wondered why he did not ask more questions,—but I suppose he thought that if they behaved well to their parents, every thing might be hoped for, and that if they did not, very little could be expected from them.

I have half a mind to put the same question to you, my reader; and indeed I will put it at once, for if you cannot answer it in a proper manner, it is high time that you should be told of your fault. It would be a thousand times more pleasant to me if I could always be speaking of your good qualities; but, alas, this would be acting very unkindly on my part so long as you have a bad quality in your hearts. It is, indeed, a greater kindness to warn any one of a fault, than it is to praise him for being free from it. To all my youthful readers, then, I put the question, How do you behave to your parents?

I like to see children fond of being with their parents, as I then am able to form an opinion of the young people, which I seldom if ever find to be mistaken.

I shall not be with you when you read this question; but let me hope that you, my reader, will give it due attention. I might not, perhaps, have said any thing about it now, had it not been for a little circumstance which occurred a few days ago.

As I stood a moment talking to a friend, a young girl, very smartly dressed, came out of a small house. She looked very angry as her aged mother followed her to the door, hobbling along with a stick, and begged her not to go to the wake. "Do not go, Sally," said the poor old woman, in a supplicating voice—"You know that your father does not like you to go there." "Poh!" replied the undutiful girl, "you are old and foolish. What do I care for my father?"

Now this was a very shocking speech. So I stepped up, and asked her if she had ever learned the fifth commandment, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee?" But she passed on, and gave me no answer.

I thought upon the verse in Proverbs that says—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it."

I do not for a moment suppose that any of my readers would act so wickedly as to make use of such language to their parents; but as it is possible they may not be honoring them as they ought to do, I cannot help repeating the question, How do you behave to your parents?

It is very clear from the Holy Scriptures that disobedience to parents is a great sin in the sight of God. If I were not so, we should not read such words as these: "Cursed is he that setteth light by his father or his mother." And again: "He that curseth his father or his mother shall surely be put to death."

You have, no doubt, read in the Bible what

they used to do to a stubborn and rebellious son; but it will not hurt you to read it over again, for it is as great a sin to disobey a parent now as it was three thousand years ago. It is thus written in the law of God: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them, then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place, and they shall say unto the elders of his city, This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die."

When we consider how much we owe our parents for their kindness in the days of our infancy and childhood; when we think how often they have borne with us in our passions and infirmities, and how frequently they have protected us from danger, surely we cannot do too much in return; but, especially, if they have brought us up in the fear of the Lord, and taught us to love and serve God with all our hearts, our minds, our soul, and our strength, then we cannot pay them too much honor.

I once knew a girl who delighted to honor her parents, and when it pleased God to take away her father from this world to a better, she doubled her attentions to her widowed mother. That mother became blind; and many a time have I sat with pleasure observing the duty and affection which Sally showed her blind and widowed mother. She ate of the same bread, and drank of the same cup, and lay in her bosom, and was indeed to her "as a daughter." They had but a little to live upon, but that little was enjoyed in peace, and the blessing of God rested upon them.

"Thus gratefully on their way they trod,
And murmur'd not beneath the sharpest rod;
For well they knew when every ill was past,
That they should dwell in heaven with Christ at last."

Too often do we see young persons wanting in respect and affections when their parents grow old. This is the time when that kindness which they showed to their children in their tender years ought to be repaid, especially if it has pleased God to visit them with infirmity. The child that can see a parent in years and in affliction, without doing all that can be done to administer comfort, is unworthy the blessings that God has bestowed upon him. How do you behave to your parents?

My young friends, if you have not lost your parents be kind to them and honor them, for be assured if you do not do so, when they come to die one of the heaviest sighs you will have, and one of the bitterest tears you will shed, will be for the unkindness with which you have treated them. Behave unto them so that you may visit their graves without shame and remorse; for the thorn upon the brier that covers the grave of a parent is not so sharp as the a disobedient child. How do you behave to your parents?

Attend to the advice of the wisest man that ever lived:—"My son, hear the instruction of thy father, and forsake not the law of thy mother;" for, by attending to it, you will be laying up peace for your own hearts. No son can tell how much joy a father feels in seeing him the staff of his old age, and the servant of God. No daughter can guess the delight of a mother, when she sees her child walking in uprightness, and adorning herself with sobriety; and still less can you imagine the grief of a parent, when a child is bringing down his "gray hairs with sorrow to the grave."

Would it not afflict you to see a young tree, which your own hands had planted and watered, and you had watched over, torn up by the root? Would it not afflict you to see a lamb, which you had carefully nourished and brought up, led astray, a prey to a prowling wolf? Would it not afflict you if a brother whom you had treated with uncommon kindness should turn against you, and rob you, and revile you? And yet, how little is the affection you could feel for the young tree you had planted, for the lamb you had nourished, or for the brother you had befriended, compared with the love that a parent feels for his child! What then must a parent endure, when a child meets with calamity; or, is led astray in the paths of sin; or, rebels against his parent, and the laws of God! My dear young friends, How do you behave to your parents?

Do you love them? Do you behave kindly to them? Do you obey them? Do you honor them? Do you make them happy, if they fear God, by showing them that you fear him too? and do you try to convince them, if they do not fear God, by your forbearance and good conduct, that the servants of the Lord are the first in every good word and work? Do you pray for them, that, as you have together been partakers of God's mercies upon earth, so you may, through the sufferings and merits of the same Redeemer, share his glory in heaven? Children, once more I ask, How do you behave to your parents?

ON PRAYER.

If there be any duty which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true Christian, it is that of prayer. He has taken every opportunity of impressing on our minds the absolute need in which we stand of the divine assistance, both to persist in the paths of righteousness, and to fly from the allurements of a fascinating, but dangerous life; and he has directed us to the only means of obtaining that assistance in constant and habitual appeals to the throne of grace. Prayer is certainly the foundation-stone of the superstructure of a religious life, for a man can neither arrive at true piety, nor persevere in its ways when attained, unless with sincere and continued fervency, and with most unaffected anxiety, he implore Almighty God to grant him his perpetual grace, to guard and restrain him from all those delir-

tions of heart, to which we are, by nature, too prone. I should think it an insult to the necessity of prayer, and, before we can hang on an infidel on its efficacy, we must convince ourselves really exists, but that he condescends to hear, and to answer our humble supplications.

There is such an exalted delight to a regenerate being in the act of prayer, and he anticipates with so much pleasure amid the toils of business, and the crowds of the world, the moment when he shall be able to pour out his soul without interruption into the bosom of his Maker, that I am persuaded, that the degree of desire or repugnance which a man feels to the performance of this amiable duty, is an infallible criterion of his acceptance with God. Let the unhappy child of dissipation—let the impetuous voluptuary boast of the short hours of exquisite enjoyment; even in the degree of bliss they are infinitely inferior to the delight of which the righteous man participates in his private devotions, while in their opposite consequences they lead to a no less wide extreme than heaven and hell, a state of positive happiness, and a state of positive misery. If there were no other inducement to prayer, than the very gratification it imparts to the soul, it would deserve to be regarded as the most important object of a Christian; for no where else could he purchase so much calmness, so much resignation, and so much of that peace and repose of spirit, in which consists the chief happiness of this otherwise dark and stormy being. But to prayer, besides the inducement of momentary gratification, the very self-love implanted in our bosoms would lead us to resort, as the chief good; for our Lord hath said, "Ask and it shall be given thee; knock, and it shall be opened;" and a supplication made in the true spirit of faith and humility, but shall be answered; not a request which is urged with unfeigned submission, and lowliness of spirit, but shall be granted, if it be consistent with our happiness, either temporal or eternal. Of this happiness, however, the Lord God must be the only judge.—MILNE WHITE.

SELF-MADE MEN.

Dr. JOHN PRIDEAUX, bishop of Worcester, obtained his education by walking on foot to Oxford, and getting employment, in the first instance, as assistant in the kitchen of Exeter College.

Sir EDMUND SAUNDERS, chief justice of the court of King's Bench, in the reign of Charles II., was originally an errand boy in the Inns of court.

Dr. ISAAC MADDOX, who, in the reign of George II. became bishop, first of St. Asaph, and afterwards of Worcester, and who wrote a defence of the doctrine and discipline of the Church of England, lost both his parents at an early age, and was placed in the first instance, by his friends, with a pastry cook.

Dr. ISAAC MILNER, Dean of Carlisle, who filled the chair which Sir Isaac Newton had occupied at Cambridge, that of Lucasian Professor, was also his "brother Joseph," the well known author of the Church History.

Of the same trade, in his younger days, was Dr. JOSEPH WHITE, Professor of Arabic at Oxford.

The great Sir WILLIAM JONES was a most astonishing example of application to study, in spite of all difficulties. His maxim was, never to neglect any opportunity of improvement, which presented itself. It was a fixed principle with him never to neglect prosecuting to a successful termination what he had once deliberately undertaken.

JAMES FERGUSON, the celebrated writer of astronomy, is one of the most remarkable instances of self-education, which the literary world has seen. His father was in the humble condition of a day-laborer.

At the age of seven or eight, young Ferguson actually discovered two of the most important elementary truths in mechanics—the lever, and the wheel and axle. He afterwards hit upon others, without teacher or book, and with a tool but a simple turning lathe, and a little knife. While he was feeding his flock, in the employment of a neighboring farmer, he used to busy himself in making models of mills, spinning wheels, &c. during the day, and in studying the stars at night.

Before his death, he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton and Thomas Simpson. George III., when a boy, was occasionally among the auditors of his public lectures, soon after his accession to the throne gave him a pension of five pounds per annum from the privy purse.—Quarterly Reg. of Am. Ed. Soc.

THE TRACT AND THE PEACH ORCHARD.

A gentleman, formerly a member of a church, (says a clergyman,) being on a visit to a friend, expressed much anxiety to return home within a given time, as he had a large orchard of peaches, which he wished to gather for his distillery. His friend remonstrated with him; but it availed nothing; he must go and gather his peaches for the distillery. "Well, if you must go," said his friend, "I will give you a Tract to read," and presented him *Kittredges's Address*. He accepted it, and read it; and soon after sent word to his friend, that instead of carrying his peaches to the distillery he had given them to his boys, and further, that he had resolved never again to suffer his mill to be used to prepare grain for the distillery.—Tract Mag.

A WARNING TO THE IMPETUOUS.—A surgeon was lately convicted of manslaughter at Lancaster, England, and sentenced to six months imprisonment, for his unskilful treatment of a patient by reason of intoxication.

Hypocrisy is folly. It is much easier safer, and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of being what he is not.—CROCI.